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His art is not the meager definition of the outline drawing. Rather, like the etcher, he gives us the very contour and texture of living human flesh without any sharp definition at all. Many a ponderous and pretentious Life and Times has less right to the title than this slender volume of some two hundred and fifty pages of text. In these days when classicists are called upon to do what they can for students unable or unwilling to study Greek and Latin, and when increasing pressure of other prescribed subjects constrains even students especially interested in those languages to take short cuts to breadth and background, a book of this sort is invaluable. Intelligible to those who have scarcely any other contact with the subjects treated, it is well worth reading for those better equipped, as every fresh grouping and relating of familiar facts and theories is bound to be. The explanation of the treatment of the Christians in the reign of Marcus Aurelius might seem rather disproportionately long and insistent. But the author has found "modern Christian scholars" blaming the Emperor "for what they term the persecutions that took place in his reign", and a refutation of any serious impugning of Marcus Aurelius's character and conscience is of course quite germane to the purpose of the book.

A noteworthy and gratifying feature of the work lies in its Appendices and its Index. The latter, although confined almost entirely to proper names, is really enlightening, so carefully are the connections of the several occurrences of these names indicated. Seldom do we see so brief a book so carefully indexed. Appendix A devotes ten pages (258-268) to an exposition of the physics and the metaphysics of the Stoics, enough, in the opinion of the author, to enable the reader to understand the allusions to those subjects in the *Meditations*. Appendix B gives four pages of characteristic sayings of Epictetus, usually in the translation of Hastings Crossley. Appendix C is a classified bibliography, of six pages, of authorities, ancient and modern, on Stoicism, on the biography of Marcus Aurelius, and on the early Christians. Appendix D (279-299) gives authorities for specific statements in the text, arranged in corresponding order and divided by chapters, said statements being clearly identified by a few words and by their page numbers. If anyone is disposed to take issue with Mr. Sedgwick for accepting the *Scriptores Historiae Augustae* for Marcus's virtue and rejecting them for his wife's lack of it, I can only point out, as he does, the confirmatory evidence in the one case and the contradictory evidence in the other, with a reminder that Faustina's detractors "belong to a later time after Commodus had filled to overflowing the cup of cruelty and ignominy, so that even decent people could not believe that he was really the son of Marcus Aurelius". Appendix D also furnishes translations of all passages in a foreign language occurring in the text without translation there. This includes the French with which Mr. Sedgwick has chosen to represent the occasional Greek phrases of the Letters. Altogether, we seldom see a popular book, however serious, so impressively and effectively

documented, and we should be commensurately grateful.

There is a strong temptation in the pencilled margins of my copy to quote the passages which seem particularly happy or particularly significant, but any choosing would be unjust to Mr. Sedgwick's wellnigh infallibly lucid and charming style. I will content myself therefore with citing two of his comments on the *Meditations*, the second of which shall close my review as it closes the main part of the book (257).

And yet the *Meditations* express something more elemental than the self-communings of a man who has eaten the bread of life and found it bitter and drunk of the cup of life and found it vanity; they suggest the psychical record of a soul that down in its unconscious depths is sensitive to the first tremors of a universal commotion. It is the book of a man who buckles his armor on to meet invisible evils, as well as those that he can see. Some delicate instinct within him, like that of migratory birds, shivered at the first touch of autumnal chill which heralded a winter that should strip the Roman oaks of all their glory.

His *Meditations* reveal his constant endeavor to keep himself unspotted by sin; and so religious are they in their holy purity, so akin in temper, if not in doctrine, to the thoughts of Thomas à Kempis, that one must keep firm hold of the fact that this was no anchorite, no monk, who had turned his back upon the world, but a valiant Roman, soldier and statesman, whose energy, wisdom, courage, and perseverance propped up a tottering world.

BARNARD COLLEGE

GRACE HARRIET GOODALE

The *Manuale Scholarium*. Translated by Robert Francis Seybolt. Cambridge: Harvard University Press (1921). Pp. 122. \$1.50.

The *Manuale Scholarium*, which is of unknown authorship, was first published in 1481. Although it takes the form of a conversation between two students of the University of Heidelberg who discuss many aspects of College life, it is in a way a medieval counterpart of contemporary 'Y. M. C. A. Hints for Freshmen'.

The translation is a pioneer piece of work, since, as Professor Seybolt tells us (12), no rendering has ever been printed in any modern tongue. The Latin text may be found in Zarncke, *Die Deutschen Universitäten im Mittelalter* (1857).

Obviously an effort has been made to restrict the annotations to a minimum. They are scholarly and succinct, but quite ample for one at all conversant with student life in medieval times. The stranger in this field can readily acquire a little medieval atmosphere by running through a book quickly and easily read, R. S. Rait, *Life in the Medieval University*, especially the chapters on College Discipline, 49-93, University Discipline, 94-108, and The Jocund Advent, 109-123. A fuller exposition is to be found in Rashdall, *The Universities of Europe in the Middle Ages*, which contains a chapter on Student Life in the Middle Ages (2.593-712).

It would seem that the medieval freshman was more verdant (if possible) than contemporary freshmen. At all events he was made to appear so. He

was called *beanus* or *bejaunus*, i. e. 'yellow-bill' (*bec-jaune*)¹. The name BEANUS was represented acrostically, *Beanus Est Animal Nesciens Vitam Studiosorum*.

One inevitably picks out chapter two, which deals with an initiation, as the most spirited and interesting part of the book. Upper-classmen pretend that they smell an odor and ascribe it to a *beanus* who is represented as an animal with oxlike horns, boar-like tusks, and a nose like an owl's beak². To remove these unnatural excrescences by an operation, rough and ready instruments are employed. In view of the danger of the surgery a priest is called to shrive the patient. The *beanus* is charged with all sorts of heinous offences and as a penance has to provide the means for a 'spread' for his new teachers and fellow-students.

During the entire ordeal pedagogical sympathy is with the freshman, since he has stated that he came to the University *studii causa* (Zarncke, 3). The modern freshman, however, would regard this merely as additional evidence of greenness.

The Latin text is anything but Ciceronian, so that delicate distinctions cannot always be made on the basis of differences in syntax. Fortunately the meaning is clear for the most part. The translator is more concerned about reproducing ideas than about syntax and has hit upon some neat renderings. The English is spirited and readable, catching much of the atmosphere of the original. Occasionally, however, it seems to me that the translation merely approximates, or even errs: e. g. *quando dicebas me ac te ipsum diligere*, "when you said that we should esteem each other" (64). In classical Latin we should expect *pariter* or some such word before *ac*. The clause clearly means 'when you said you loved me as much as <you did> yourself'. *Laetare habesque iocundam horam* is rendered 'Take heart and be happy' (28). *Horam* should be emphasized, since only an hour of happiness remained for the novitiate. At the end of that time he was to be operated on for the removal of his excrescences.

An interesting problem is presented by two sentences which I quote, with Professor Seybolt's renderings (63): *Camillus: Nosco te verbis multum efficere, re autem ipsa vel parum vel nihil*, "I know that you say a great deal, but actually you do little or nothing". *Bartoldus: Utinam mihi in rem foret, non multum abesset quin manibus te impeterem atque verberibus afficerem*, "Would that it were so, and that I weren't on the point³ of laying hands upon you and beating you". In *verbis* and *re* we have the familiar contrast between words and action. It seems to me that *rem* in Bartoldus's retort picks up *re* of the jibe, 'Would that as regards action it were in my power', i. e. 'Would that I had liberty of action and that I were just about to punch and pummel you'⁴.

¹"Vox Gallica *Bejaune*, quasi *Bec-jaune*, ut sunt aviculae quae nondum e nido evolarunt".—So Du Cange, s. v. *Beanus*.

²The technical word for initiation, *depositio*, refers to the laying aside of the horns. This was necessary for matriculation.

³Obviously the rendering of *non multum abesset* is inaccurate.

⁴If one should make a bigger break between the two clauses, using an exclamation mark or even a semicolon, the first clause would be tantamount to a protasis in a condition contrary to fact, i. e. 'If I had liberty of action, I wouldn't be far from punching and pummeling you'. Compare Vergil, *Aen.* 4.678-679, and Professor Knapp's note there.

The *Manuale Scholarium* quotes Ovid, *Ars Amatoria* 3.653-654, leaving out a word in the first line and dropping off at the end of the second line three words necessary for the sense. In the translation (69) these lines are rendered in full without any typographical indication of the omissions in the medieval text.

For the classicist who is sticking strictly to his last the history of ancient education ends with T. Haas, *Schools of Gaul, A Study of Pagan and Christian Education in the Last Century of the Western Empire*⁵. The *Manuale Scholarium* does, however, have some classical echoes, notably in the mention of sophisms, which must have been as valueless as those in the Roman schools of declamation. Just before the operation on the initiate one of the students hurries to an apothecary for some pills for the patient. As he returns his friend exclaims, in mock-heroic style, *Quam velociter vestigia retro observata legisti* (Zarncke, 7). It seems clear that this harks back to Aeneid 2.753-754, *vestigia retro observata sequor*, where Aeneas retraces his footsteps in his efforts to find Creusa.

To the extremely useful bibliography might be added A. F. Leach, *The Schools of Mediaeval England*, and H. S. Denifle, *Die Universitäten des Mittelalters bis 1400*.

The book is attractive and dignified in its format. In view of the fact that the translation is a pioneer piece of work and that the original is a model of how not to write Latin, Professor Seybolt is to be congratulated on the success with which he has completed his task.

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A Short History of Antioch. By E. S. Bouchier. Oxford: Basil Blackwell (1921). Pp. XII + 324.

The author says in his Introduction that he is "quite conscious that such a book, like its predecessors on ancient Spain, Syria, and Sardinia, will be open to a charge of superficiality". His point that the specialists in history have delimited their fields so narrowly, and have set up such forbidding boundary stones, and shoot a nonspecialist so full of holes if he poaches on their territory, is, one is fain to believe, well taken. The reviewers' tendency of late years seems to have been toward finding the little faults. This is right enough, but should not exclude pointing to good results in the large.

One might guess that Mr. Bouchier, when he was working up material for his *Syria* as a Roman Province (THE CLASSICAL WEEKLY 11.46-48), found considerable Antioch by-product on his hands. He simply has marketed it too fast. If he had thrown away a good deal of poor stuff and made more of the good, of which he has plenty, he would not have laid himself so openly liable to the charge of superficiality.

Antioch was a "boom" commercial city, as the result of its choice by Seleucus as his capital, and was destined by its wealth, its position, and its lack of

⁵For a review of this book, by Professor C. C. Mierow, see THE CLASSICAL WEEKLY 15.110-111.